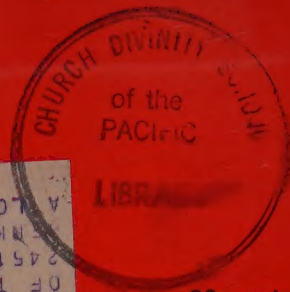


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August 26, 1956

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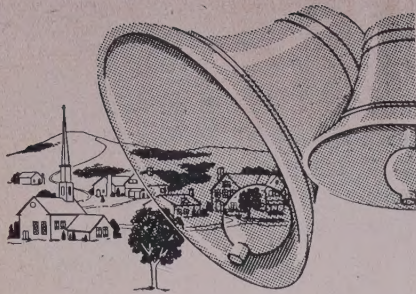
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An important part of first
day at Church school. (p. 3)

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the Living CHURCH

Volume 133

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Number 9

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Things To Come

August

26. Thirteenth Sunday after Trinity
27. Church music school for organists and choir-
masters, General Convention joint commission on
Church music, Trinity Church, Columbia, S. C.,
to 31st.
28. Conference on the Church and Rural Life, Ecu-
menical Institute, World Council of Churches,
Bossey, Switzerland, to September 4th.

September

2. Fourteenth Sunday after Trinity
Labor Sunday, Department of the Church and
Economic Life, NCC.
3. North American Conference on Christian Unity,
World Council of Churches, Oberlin, Ohio college
campus, through 10th.
9. Fifteenth Sunday after Trinity
16. Sixteenth Sunday after Trinity
19. Ember Day
21. St. Matthew, Ember Day
22. Ember Day
23. Seventeenth Sunday after Trinity
26. Quarterly meeting of General Board, NCC,
Washington, D. C., to 27th.
29. St. Michael and All Angels
30. Eighteenth Sunday after Trinity
30. Christian Education Week, Division of Christian
Education, NCC, to October 7th.

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NEWS. Over 100 correspondents, one in each diocese
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DEADLINE for each issue is Wednesday, 11 days
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MANUSCRIPTS. Articles accepted for publication are
usually written by regular readers of The Living
Church who are experts in their fields. All manu-
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PICTURES. Readers are encouraged to submit good,
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fully identified and should be of religious interest, but
not necessarily of religious subjects. Pictures of non-
Episcopal churches are not usually accepted. News
pictures are most valuable when they arrive in time
to be used with the news story. All photographs
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dress of the photographer and/or sender and a
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THE LIVING CHURCH is a subscriber to Religious
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LETTERS

LIVING CHURCH readers communicate
each other using their own names,
initials or pseudonyms. They are
asked to give address and title or oc-
tion, and to limit their letters to 300

Dead Sea Scrolls

Dear Sir:

I have just enjoyed a belated read-
ing of the February 5th issue of THE LIVING CHURCH.
I may say that my attention was espe-
cially called to Robert M. Grant's article on the
Yonan Codex.

On page 15, there appeared a news item
about the copper scrolls from the Dead Sea.
Unfortunately some misunderstanding of the
situation has resulted in inaccurate state-
ments, and I submit a correction. I was in Man-
chester when the first of the two scrolls were
left there by Gerald Harding, and have since
followed the development closely.

First, the copper scrolls have not been
rolled. They have merely been cut into
strips, with the cut sometimes running
through a column of writing. It is completely
erroneous to state that "Professor H. Wright Baker
has discovered a method of unrolling a
copper scroll which American experts have
unsuccessfully to open for three years." We
have always known that the roll of a scroll
could be cut but some had urged long per-
sistence to ascertain whether or not a
method could be developed. The copper scroll
by no means "completely oxidized," as
stated.

Second, Professor H. Wright Baker is a
scientist and not a semitist nor an archae-
ologist. (What is a "scholar-scientist?") He
and his assistants at the Technical College of
Manchester University did not develop a method
of unrolling the scroll. They cut it into strips and
then had the first chance to decipher the
side columns.

Third, the scroll is really two scrolls,
yet not a scroll at all. There are two scrolls,
each rolled separately, which originally con-
stituted a single flat strip of copper about a
foot long. In August of 1955 only one por-
tion was left with Professor Baker. I am told
that after he had cut this one into sections,
the second portion was treated in the same
manner.

Duke University, KENNETH W. DURHAM, N. C.

Requests for Speakers

On behalf of the delegation to visit the
Church of South India, which will be on
this mission from August 10th to October
10th, may I ask that all requests for
speaking engagements or for showing of pic-
tures be directed, during our absence, to
Speakers' Bureau, 281 Fourth Ave., New
York 10, N. Y.

While each of us is willing to share
observations with groups of Churchmen,
after our return, so far as other commitments
permit, we shall be limited as to the number
of engagements we can accept. Thus we
regret that we cannot generally accept in-
vitations from parishes and parochial orga-
nizations, but will have to confine ourselves
in most cases to meetings on the provincial,
diocesan, or convocation level.

CLIFFORD P. MOREHEAD, Secretary of Delegation
New York City

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Starting With You

With all the new talk about our dealing with persons, rather than things, subjects, or methods, it is well that we pause to consider the teacher as a person. Church schools will soon be starting up all over the Church with many teachers, brand new, meeting their classes for the first time. The first session, by all agreement, is to be spent in some form of "getting acquainted." Names, families, addresses, and such. Then comparing of former experiences, to start the habit of



spring. Later, if the teacher is wise, this knowledge of the real lives of the children deepened (with notes saved on each) all through the year.

To these children, real persons, we are to address our efforts. It is our mission this year to teach *them*, not some shadowy total or typical children. They may be found to include the whole range of the soils encountered by the sower in the field — hard (unretentive), shallow (superficial), weedy (confused, cluttered), and good. Gradually we make ourselves remember, as we prepare and teach each person, that all that each child is, all he has been through, comes with him into each Sunday morning.

And this is equally true of the teacher—every teacher. Each is a person who has come thus far on his immortal way, through experiences both good and bad. He is the product of what has happened to him. To appreciate this is a proper responsibility of the leader of the school. Conceivably, the rector keeps a growing record of the background and abilities of each of his teachers; or at least he carries it in his head, and allows for it. This teacher is adaptable, that one limited but devoted; another can handle the new courses; some may never.

Teachers themselves can be aware of their own capacities and limitations. New teachers who are taking a class for the first time this fall may be mainly conscious of their textbook, which they have been studying earnestly. They might well study

themselves, to see what they have to offer. A little meditation might start with the following points.

What do I know? Not much about the Bible, that's sure. And some assorted bits of lore about the Church. Yet, as I teach I can increase this knowledge through the year. I can look up every point that arises in class. And I will call on the rector as a resource person, always at hand.

Why am I teaching? Just what, really are my motives? Was it just to please the rector? Do I have any interest in the lives of people — of my pupils? Do I tie my teaching with my personal religion, and a sense of mission? If I am doing this (partly) for the satisfaction of power over youth, or of breaking a record, or of dogged habit, can I enrich these motives by deepened devotion

What is my idea of education — and particularly of religious education? Is it to hand out traditional information, to instill a code of behavior, or to guide growth in the Christian fellowship? What do I hope to accomplish? Or, is all this hazy and unformed in my mind?

What enthusiasms do I have which I would like to give to my children? Music? Vestments? Intercession? Dramatics? Mission study?

What skills can I share — drawing? Handicrafts? Singing? Modeling? Creative writing?

Your life of worship, whatever it may be: can you commend, from personal practice, not only evening but morning



prayers? Regular communions? Daily Bible reading, meditation? These are your best offerings to your class.

What you are speaks through. No artificial preparation can supply a lack. All that you believe and practice will somehow be communicated to your children.

The remark of a small child about one of his companions illustrates this. He said, "I don't think Johnnie ever *thinks* about God." If a child can notice this lack in another, what will they detect in you?

For all you are or are not, you have enough. You, like your pupils, are mid-course, growing. It is your privilege to strive earnestly, this year, to grow with them.

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The Family Service considered in its historical, theological, and practical aspects

By the Rev. Edward R. Hardy

*Professor of Church History
Berkeley Divinity School, New Haven, Conn.*

PART II*

A service held in many parishes around 9:15 on Sunday mornings has come to be known as the Family Service, because it seeks to bring together the families of the parish as a parish family, in one act of worship. In an earlier article [see L. C., August 19th] Dr. Hardy considered the history of this service, its theological justification, and the form it might take, which is normally that of the Holy Eucharist.

In the present article Dr. Hardy addresses himself to some of the practical details involved in such a service.

IS the Family Service to be a strictly rubrical Prayer Book service, or may various adaptations be allowed, and if so what kind?

We must recognize that for those who attend it — and in many places they form the most numerous part of the Sunday congregation — the 9:15 service is the main, if not the only, liturgical action of the day. Hence we cannot justify the use of selections from Morning Prayer or an arbitrarily truncated Eucharist at 9:15 on the ground that the Holy Communion has been celebrated at 8 and that Matins has been read at 7:40 or will be read at 11.

If Morning Prayer is used, let it be rec-

ognizably the Prayer Book service. I deprecate the omission of one lesson and canticle, especially when (as often happens) the time thus saved is more than lost in a series of hymns, anthems, announcements, and processions in, around, and out of the church and other additional features.

Lest I should be thought to be merely a stickler for rubrics, I will admit two radical shifts in the Communion service which can perhaps be covered by the rubric (middle of p. vii) to the effect that words directing the use of the voice do not prescribe any particular form of vocal utterance. Everything that precedes the salutation before the Collect, with which the liturgical assembly is convened, is preliminary material not essential to the rite; and I see no reason why this material shouldn't be said by the celebrant during the opening hymn or Introit. I deplore any shortening of the Prayer of Consecration, every idea in which is indeed essential, as the compilers of our recent proposed revision discovered when they attempted to produce a shorter Canon. But admittedly this is a long prayer for a largely youthful congregation, although the physical difficulties may be mitigated by allowing youngsters at least to stand for the Preface and again for the Lord's Prayer. In some churches it will be found that the old High Church custom of monotoning the Prayer of Consecration, which may be justified historically by the probability that the whole Latin Canon and not merely the section now called the Preface was once sung, is the best way of saying the prayer distinctly without loss of time. On the other hand I would be prepared to tolerate, at least as an introductory and educational practice, the

silent recitation of the latter part of the Prayer of Consecration while the congregation sings a hymn which is in effect a paraphrase of it, such as "And now, Father, mindful of the love," or "Wherefore, O Father, we thy humble servants" (Nos. 189 and 205 in *The Hymnal 1940*).

Many of us have shared in conducting or instructed Eucharists, and have found such services one of the more rewarding exercises of the ministry, both pastorally and liturgically. When one thinks of a service for the parish family, old and young together, and not primarily of a service for children, a lighter and yet valuable assistance may be in order. I would describe this as the guided Eucharist, rather than the formally instructed. Rather



the Greek deacon, an assistant outside the sanctuary may announce and bring in the main parts of the service, perhaps providing suggestions for private prayer at the Offertory or Communion. At a Family Service there should not be dull intervals, but there need not be continuous noise of speaking or singing.

If the assistant is in Holy Orders, he may properly take those parts of the service which are historically a devotional approach to, or interpretation of, the

*Part I of this article [see L. C., August 19th] and Part II (here given in somewhat abbreviated form) constituted the alumni essay at the recent commencement exercises of the General Theological Seminary. The essay appears in the current issue of the G.T.S. Bulletin and is here reproduced by permission.

mon liturgical action — the Collect for Unity, Commandments or Summary, Institution, Comfortable Words, and Prayer of Humble Access. And I am rather in favor of encouraging the congregation at Parish Communion to stand during the Prayer for the Church, so that the following invitation to kneel devoutly will be its natural sense.

Two ceremonial practices of some significance have been found especially rele-



at the Parish Communion. One is the Offertory Procession, in one or another of the ways in which this ancient practice can be adapted to our situation in the Prayer Book service. In a parish in which I periodically officiate on such occasions it is done quite simply. Two children, often girls, bring up the bread and cruets, followed a few minutes later by the boys or men who have taken the collection. Lovers of the rubrics point out quite correctly that this really ought to be the other way round; we are trying to do the whole thing in 45 minutes. I quite agree with those who point out that the Liturgical Movement is not confined to carrying cruets round the church, and that the Offertory Procession may, like any other ceremony, become merely dark and dumb. But I believe that the Offertory Procession does properly express an aspect of the Eucharistic Offering which may otherwise be missed — namely that the contributions which come out of our lives do provide necessary material for the Holy Sacrifice itself. God does not feed us with the Body and Blood of Christ unless we present bread and wine at the altar, much as the 5000 were not fed until the boy had brought out his five loaves and two fishes. Nor does God transform the substance of our humanity into the mystical Body of Christ until we have offered our imperishable human lives to Him. I agree with Dr. MacCall's recent observation that the Offertory, though significant, is after all not the heart of the eucharistic action, and that liturgical enthusiasts have sometimes overemphasized it.† Nevertheless it is important, and its meaning should be more fully brought out than it is by the com-

mon practice in which the noise of a solemn collection is covered by the main musical effort of the service while obscure ceremonies are performed in the sanctuary.

A question which I do not wish to discuss at length is that of the propriety and desirability of the westward position of the celebrant, facing the people. I am strongly in favor of bringing the altar closer to the people, by somehow eliminating in most parish churches the intervening barrier of choir stalls. But the arguments which commend the Offertory Procession seem to me at least to support also the retention of the eastward position. As the Anglican Divines argued at the Savoy Conference in 1660, when the priest speaks to God for the people, or leads them in doing so, it is convenient, that is appropriate, that they should all face the same way. In some very large churches, like the basilicas of Rome or New York, and on some informal occasions, the westward position may be more natural; but I will admit to being against



it as a general thing, and if this marks me as a mediaevalist I shall in this respect have to accept the indictment.

The second ceremony which I had in mind is the custom which has grown up in various places of inviting small children to come forward to the altar rail with their parents and elders, the priest giving them a blessing while the others receive the Blessed Sacrament. This avoids the difficulty of a family's leaving its youngest members in the pew, partially at least eliminates the unedifying inquiry, "Mommy, what does the rector give you up there on Sunday mornings?" and may have some of the devotional values which Eastern Orthodox Christians find in their practice of infant Communion. Whether these considerations outweigh the additional time consumed, and one's hesitation about adding a new rite to those given us by the Prayer Book or tradition, must be a matter for local decision. Certainly the normal thing at a Family Service is for children to attend with their parents rather than separated in classes — though we must still provide a proper place for the children whose parents are not present. An arrangement sometimes useful is to have the smallest children in a nursery and the next group, say from ages three to seven or eight, brought in at the Offer-

tory, leaving as communicants approach the altar. Christian children are among the faithful, and it is better for them to attend the main eucharistic act, rather than leave before it in the manner of catechumens.

The idea of the Family Service has not, as far as I know, been met with any widespread opposition. However, many have regretted the possible reduction or loss of certain important features of our religious practice. One of these is the sermon, which at 9:15 is almost necessarily reduced to a five- or ten-minute instruction instead of the more elaborate discourse possible at 11.

I am all in favor of the solemn sermon, as I may call it; but perhaps its true place is not in the liturgical setting or as part of every Sunday's routine. Perhaps in some places a really good and full-length sermon delivered to adults during the Church School sessions may be more useful than a parents' class meeting at that time. Perhaps in some parishes those who have attended the Family Service, and



other more casual worshippers, may be invited to assemble at 11, not for another liturgical service, but for a serious sermon preceded only by the Litany or Bidding Prayer or other brief devotions.

For the Family Service itself, however, a principle may be laid down which applies both to music and to preaching; what is brief and apparently simple may still be of the highest quality, and will require the most careful preparation. Elaborate anthems and service music may be left to special occasions, or to certain metropolitan churches. The liturgical music, hymns, and occasional brief Anthem or Motet at the Family Service may



be worthy of the best choir, yet within the scope of the average one. Similarly the brief address, planned with the presence of both children and adults in mind, may

† E. G. MacCall, *Corpus Christi*, Longmans, 1953. The most valuable collection of essays, although in some and similar matters a little inclined to react against lovers of innovation by an unreserved defense of existing Anglo-Catholic practice.

give an opportunity for proclamation of the Word even better than the often poorly-listened-to 11 o'clock sermon. It must be prepared as intensely as the formal sermon, if in a different way. One cannot read to children from a manuscript; hence the brief address must either be written and in effect memorized, or worked out by a thorough planning of the ideas and the manner of their presentation, which is really harder and more time-consuming than sitting down at one's desk to write a sermon on Saturday evening or even on Thursday morning.

What I planned as a brief discussion of a simple topic has led into a number of subjects, all of them, however, related to the meaning and practice of our corporate worship. I turn in conclusion to the context and significance of our Family Services. It seems to be, as I suggested, that the Parish Communion became an idea of widespread interest in the 1920's as providing an intense gathering of the faithful at a time when religion was losing the support of fashion and convention.

The professing Christian felt that he stood for something that was unpopular, without the stimulus of vigorous opposition, and hence we were glad to gather our forces as best we could. Today we seem at least in some quarters to face the opposite danger of formal popularity, the peril threatened when all men speak well of us. Now the common Christian action expressed in the Family Service, espe-

get that the individual still has his place. We can scarcely remember the period when Whitehead's phrase that religion is what a man does with his solitariness seemed obviously true and rather thrilling. We would be rather more inclined now to shift, for a secular definition, to that of the anthropologists whose definition of religion as a phenomenon is the



celebration of the common life. Let us remember that the Catholic faith embraces both. The Holy Communion is both the most corporate and the most intensely individual of religious experiences. It is something which in one sense we can only do together, and in another sense we can only do alone. Cranmer was proud to have produced a service by which each man could receive Communion for himself — I wish he had added that no man could receive Communion in isolation — but both statements are certainly true.

In clerical piety there is, I am sure, place both for realizing the importance of our priesthood in the corporate Eucharist, and for the appreciation of our own privilege and duty in pleading the eternal sacrifice. Every Christian must both be conscious of his own personal devotions and of his share in the corporate prayer of the Body of Christ. The great Eucharistic Prayer, so often strangely neglected in Christian practice—covered up with anthems, murmured in a corner, mutilated or omitted by reformers, treated merely as a necessary introduction to the adoration or reception of the Blessed Sacrament — expresses the heart of our religion. In it we unite ourselves to the sacrifice of Christ and pray effectively that, as our gifts become His sacramental Body, so we receiving them may be further incorporated into His true Body, He in us and, more gloriously, we in Him.

As Mascall has neatly observed, the following action of Holy Communion seems to divide Christ among the faithful, but in fact it unites the faithful in Christ. Nothing could be more corporate, nothing more fully individual, until our life of prayer and love leads us on to the true and eternal Family Service in the worship of the redeemed City of God.



cially if it takes the form of the Parish Communion, may be seen not as a refuge but as a demand. We may peacefully accept religion at 11, as administered by choir and clergy, but at 8 or 9:30 we have to do something about it.

The best of the reports received from our new Church school curriculum is that both children and adults really enjoy the call to an active religion, with common worship at the heart of their program of study and action. My last word, however, will be a caution; in the corporate religion of this corporate age, let us not for-

BOOKS

In Brief

RELIGIOUS COMMUNITIES IN THE EPISCOPAL CHURCH AND IN THE ANGLICAN CHURCH OF CANADA. Compiled by the Poor Clares of Reparation and Adoration. Second Edition, Revised 1956. Holy Cross Press. Pp. ix, 151. \$1.50.

This is the second edition of a booklet originally gotten out some 10 years ago. Part I is a general description of the religious life (What is it like? Who can belong? Is it worth while? etc.); Part II and III treat, respectively, of individual communities of men and of women, their work, rule, etc.; Part IV contains glossary and index.

A work of obvious usefulness.

FROM ISOLATION TO ACCEPTANCE: A Handbook for Helping Alcoholics. Compiled by William R. Boothe, Director, The Keeley Institute, Greensboro, N. C. Religion and Health Press, Box 4802, Duke Station, Durham, N. C. Pp. vii, 56. Paper, \$1; 10 or more, 60 cents each.

Contains chapters on various aspects of alcoholism, medical and pastoral. The booklet was inspired by a priest of the Church, the late Rev. A. I. Drake, once time chaplain of the Keeley Institutes in Greensboro, N. C., and Dwight, Ill., and contains Fr. Drake's article, "Can the Alcoholic Be Helped?" reprinted from THE LIVING CHURCH of May 15, 1955.

Books Received

THE WISDOM OF THE LIVING RELIGION. By Joseph Gaer. Dodd, Mead. Pp. xiv, 338. \$3.95.

JESUS. By Charles Guignebert. Translated from the French by S. H. Hooke. University Books. Pp. xii, 561. \$6. [A well-known critical historical work, long out of print in an English edition.]

MASTER ALCUIN, LITURGIST. A Partner in our Piety. By Gerald Ellard. Loyola University Press. Pp. xiii, 266. \$4.

BIBLE AND SWORD. England and Palestine from the Bronze Age to Balfour. By Barbara Tuchman. New York University Press. Pp. xv, 268. \$5.

THE GUIDE TO SUMMER CAMPS (11th edition, 1956). Porter Sargent, 11 Beacon St., Boston, Mass. Pp. 128. Cloth, \$2.20; paper, \$1.10.

TITLES OF THE TRIUNE GOD. Studies in Divine Self Revelation. By Herbert F. Stevenson. Foreword by Paul S. Rees. Revell. Pp. 190. \$2.50.

SINGING THE LITURGY. A Practical Means of Christian Living. By Sister Marietta, S.N.J.M. Bruce Publishing Company. [A practical guide to lay participation in singing the Roman Mass.]

STUDY IS HARD WORK. By William H. Armstrong, Department of Study Techniques, Kent School, Kent, Conn. Harpers. Pp. xii, 167. \$2.25.

RIVERSIDE POETRY 2. 48 New Poems by 18 Poets. Selected by Mark Van Doren, Marianne Moore, Richard Eberhart. With an Introduction by Stanley R. Hopper. Twayne Publishers. Pp. 83. \$2.75.

Don't Delay Baptism

It seems to be unfortunately true that Church-people are becoming more and more dilatory in presenting their babies for baptism. And this negligence appears not to be confined to those parents who are on the inactive list of parish membership, but is becoming the fashion, it seems, of those who might be expected to know better.

The first rubric at the head of the Office for the Ministration of Holy Baptism states that "the minister of every parish shall often admonish the people, that they defer not the baptism of their children, and that it is most convenient [i.e., fitting] that baptism should be administered upon Sundays and other holy days." Before our present 1928 revision of the Book of Common Prayer, this rubric — placed at the head of the separate Office for the Ministration of Private Baptism of Children in Houses — read: "The minister of every parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their



birth . . . unless upon a great and reasonable cause." In his *The Oxford American Prayer Book Commentary*, the Rev. Massey H. Shepherd observes that the reason for this seeming haste was possibly a carry-over from medieval times, when infant mortality was high, and when people feared the thought of eternal damnation to infants dying unbaptized" (p. 273). On the other hand Dr. Shepherd goes on to note that "many parents are unpardonably lax in fulfilling this duty and privilege."

It is true that in the early Church adult baptism was the norm, with infant baptism a privilege for those born of Christian parents. Nevertheless, what began as a privilege has now become the norm and infant baptism is valued by the Church generally. Undoubtedly the child of non-Christian parents should not be baptized until the age of seven or over in order that the conscious faith and coöperation of the one being baptized may replace the lack in his parents. But today, for Christian parents to defer baptism beyond the infant's first few weeks is merely neglect and procrastination; and it is fairly safe to say that this is the sole motivation among Episcopalians who allow their children to go unbaptized for several months. One

doesn't acquire a faith at six months that is lacking at three weeks.

There seems little excuse for such procrastination. Nature, which is the work of God, gives parents nine months' notice that a new child is on the way. This should be ample time to take care of the things that ought to be done. As soon as a couple knows that they are going to be the parents of a new baby there



are certain things to decide upon, and they should be decided upon — at least tentatively — *before* the baby is born:

1. *Decide upon a suitable name.* Most parents spend many hours before the child is born discussing what his name shall be. But more thought than is customary needs to be given to the suitability of the name, and by Christian parents to its Christian suitability. Is it a name that it is fitting for a Christian to wear? And is it a name that will not be unsuitable 40 years hence?

Much help in choosing the baby's name can be found in *Your Baby's Name*, by Maxwell Nurnberg and Morris Rosenblum.* For definitely Christian suitability, however, the time-honored custom of naming a child after one of the saints of the Church can be helpful and inspiring to the person bearing such a name, not only in childhood but in adulthood as well.

2. *Decide who the sponsors will be.* Since one of the promises that godparents undertake is to see to it that the child is brought in due time to the bishop to be confirmed, they ought themselves to be confirmed persons, communicants of the Episcopal Church or of some Church in communion with it. At the very least the recommendation of the Lambeth Conference of 1948 should be adhered to: no one should serve as a sponsor who is not baptized, and at least one sponsor should be a practicing communicant of the Church. This rule should not be impossible to follow in practice.

3. *Choose tentatively the time of baptism,* in consultation with one's rector or vicar. Since the time of arrival of a baby is always subject to fluctuation by a few weeks, the date of the baptism can be only tentatively set in advance of the birth. Nevertheless the attempt to fix it even tentatively is something of a guarantee that it will not be put off indefinitely. And when the baby is born it is one of the first things to be settled.

With modern obstetrical care that allows mothers to return from the hospital in a few days, we see no need under normal circumstances to postpone a baptism beyond the first month of the baby's life. Let Episcopalians wake up and perform more faithfully their duty in this important matter.

*World Publishing Co., 1951. \$2.95.

Archdeacon Reed and Family Escape Death in Cali Dynamite Truck Explosion

New home of Archdeacon damaged in disaster which claimed over 1,000 lives and left city in shambles; President Pinilla charges sabotage

The Very Rev. David Benson Reed, Archdeacon of Cali, Colombia, and his family narrowly escaped death, in a disaster which turned a national holiday, Colombia's Independence Day, into a day of mourning.

The Reeds had just moved into a new house. The painting was finished and some of the floors were done. The baby had been moved into the back bedroom and was sleeping soundly. At 1:25 a.m., August 7th, the whole city was rocked by a tremendous concussion. The Reed's house was lighted up by flashes and burning debris came drifting down from clouds of smoke which had started to rise less than a mile away. Lights went out everywhere and a thick dust began settling.

There was broken glass all over the Reeds' house except in the baby's new room. Outside the voice of their landlord, who lives next door, was crying "el garage" and hurrying out, they found that the door was not only damaged — it was actually blown off its hinges and into the garage. Groping around in the darkened building, the Reeds finally found their shoes and flashlight and examined the damage done to their house.

The upstairs balcony door was blown off its hinges and glass was scattered all through the house. The big windows in front with metal casings were torn out and the glass broken. Hours later, on returning to bed they discovered that glass and plaster were all over the bed, 30 feet from a window. The spot where the baby had been sleeping before she had been moved to the back bedroom was covered with glass and two great pieces of masonry had fallen.

It wasn't until much later that the Reeds discovered what had really happened. A seven-truck military convoy carrying dynamite, gasoline, and ammunition from Buenaventura to Bogotá had exploded in the downtown area of Cali. The trucks were parked for the night in a heavily populated area of slums, warehouses, stores, factories, and small hotels when the explosion occurred. Although the exact cause of the explosion is not known, sabotage is suspected, according to a report made by Colombia's president, Gustavo Rojas Pinilla. The trucks which exploded were part of a 20-truck unit. The other trucks had continued ahead to Bogotá without stopping at Cali.

The section where the blast occurred was frightful. Eight city blocks were demolished, including the Army barracks full of soldiers and a number of factories. Roofs were blown off and windows broken

in a radius of over two miles. It is estimated that over 1,000 persons were killed, although the exact number may never be known. A state of organized secrecy and censorship was clamped down immediately, but everything else was disorganized. Chaos and havoc were complete. Thousands of people were crawling over the debris, some looking for relatives, some fighting the fire, and others pilfering and looting. A great hole in the ground is all that is left of the barracks where about 300 soldiers were stationed.

Mrs. Reed went to an Auxiliary meeting the following day to organize a soup kitchen and collect clothing for distribution in the hospital.

Hundreds of troops have been flown in to prevent looting, disorder, and revolt. The military government is being blamed for allowing truck loads of dynamite to be parked inside a city in the midst of a populous area. All roads of the city are blocked and special papers are needed to leave or enter the city.

In a letter, Archdeacon Reed stated, "We are grateful to be alive and to have our little daughter with us. Apparently no Americans have been killed. We just wish we could do more to help the thousands of unfortunate ones who lost homes and families and businesses.

"Our kitchen has not been finished yet. The workman who was doing it lost his house, but all his family are alive. Our refrigerator won't run and we have lost our maid. God grant that such a tragedy as this may not have to be witnessed by any of you."

Rt. Rev. George Davenport, Retired Bishop, Dies at Home

The Rt. Rev. George William Davenport, Bishop of the diocese of Easton from 1920 to 1938, died July 25th in Auburn-dale, Mass., after a long illness. He would have been 86 years old on August 14th.

Born in Brandon, Vt., Bishop Davenport was graduated from Hobart College and General Theological Seminary, N. Y. He was ordained deacon in 1893 and priest in 1896. Before becoming bishop he served as priest-in-charge of St. John the Baptist Church, Baltimore; assistant at St. Matthew's Church, New York City; rector of the Church of the Resurrection, Richmond Hill, N. Y.; rector of the Church of the Redeemer, Astoria, N. Y.; rector of St. James' Church, Danbury, Conn.; and rector of St. Paul's Church, Burlington, Vt.

From 1912 to 1915 he served as secre-

tary of the First Province and from 1915 to 1920 he was executive secretary of the Seamen's Church Institute of America. Bishop Davenport retired in 1938.

He is survived by one daughter, Mrs. Earle C. Wood of Auburndale, Mass., to whom he made his home; and two sons. Bishop Miller of Easton took part in the funeral which was held in Auburndale. Burial was in Vermont.

Presbyterians Propose Meeting To Discuss Confessionalism

An informal conference to consider the place of "resurgent confessionalism" in the ecumenical movement was proposed at a meeting of the executive committee of the World Presbyterian Alliance in Prague. The question was raised after an address by Dr. John A. Mackay, president of Princeton Theological Seminary, who also is president of the Alliance.

Invitations to participate in such a conference will be sent to Anglicans, Methodists, Lutherans, and others who are bound together in international organizations on a confessional basis and are represented also in the World Council of Churches. The purpose of the conference will be "to interpret to each other the nature and objectives" of the confessional groups within the context of the ecumenical movement.

Whether strong confessionalism is an advantage or handicap to the ecumenical movement has long been the subject of controversy in theological circles, and the conference proposed by the Presbyterians is evidently intended as an effort to reach a better understanding of the issue.

Archbishop Fisher Accuses Roman Church of Suppressing

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, has accused the Roman Catholic Church of suppressing the freedom of other Churches in many parts of the world. The Anglican Primate made the statement in a press conference while vacationing in Vienna, according to the Associated Press.

"I admire the Roman Catholic Church in many respects and I have made many efforts during the last two years to establish closer links between the two Churches. However, much to our regret, I have noticed in many parts of the world a suppression of the freedom of the other churches by the Roman Catholic Church," Dr. Fisher stated.

Dr. Fisher also made a plea for "closer relations" between the World Council of Churches, of which he is a former co-president, and the Russian Orthodox Church. He was interviewed after the Council's Central Committee meeting at Galyate, Hungary, had named a two-man delegation to confer with the Moscow Patriarchate on the possibility of participation

the Russian Church in the ecumenical movement.

I am very much in favor of close relationship with the Russian Church, which can make a great contribution to the advancement of international Church affairs," said Dr. Fisher. He said the Russian Church, under the Soviet regime, has a large amount of freedom within a certain space, and the faithful can freely worship and utter Christian truth."

Receipts Top Expectations at National Council

By June 30th the National Council had received \$2,518,926.13 of its 1956 expectations. This was somewhat more than the expectations for the six-month period, which were \$2,388,698.94, or five-twelfths of the total 1956 expectations. (Allowing one month for collection and transmittal, receipts by National Council as of June 30 should amount to at least five-twelfths of the 1956 expectation.)

Southwest Seminary Has New Buildings, Faculty Members

In a short time over 85 students from 12 dioceses will be returning to the Episcopal Theological Seminary of the Southwest, located at Austin, Tex. These students will have many surprises in store for them ranging from new campus buildings to new faculty members.

The now nearly completed campus includes a set of new dormitories, a three-story library, a classroom-faculty office building, and administration wing. Work is expected to begin on a new chapel sometime before the end of the year.

Among the new faculty members is the Rev. William A. Clebsch, who came from Virginia Seminary as a professor of church history. The Rev. Frank Johnson is another new member of the faculty,

was formerly a member of the department of religion at Smith college. His field is Biblical languages and theology. The Rev. Frank S. Doremus has been appointed to the Chair of Homiletics. Mr. Doremus will spend the year 1956-57 working with Dr. James Cleland at Duke Divinity School and move to Austin for the fall semester of 1957. The 10 faculty members now employed at the school provide a ratio of one faculty member to about every 10 students.

The Seminary of the Southwest opened in the fall of 1951 with seven students from three dioceses. For the past four years three-quarters of the student body have consisted of married students, and only one-quarter have been single men. The students entering the school this fall will come from 20 dioceses, the largest number in the history of the seminary.

July Church Construction Reaches All-Time Record

An all-time record in the amount of church construction for the month of July was set this year. According to the U.S. Departments of Commerce and Labor church construction for that month totalled \$66,000,000.

The July figure was \$4,000,000 higher than that for June and \$10,000,000 above May. It brought religious construction for the first seven months of this year to \$403,000,000 — breaking the record of \$401,000,000 established in 1955.

Building by non-public schools and colleges reached \$48,000,000 last month, a gain of \$7,000,000 over July, 1955. This made the total for the first seven months \$296,000,000 — a 10% gain over last year's record.

Construction by private hospitals and institutions, most of which are church-related, increased to \$26,000,000, but this was \$5,000,000 less than a year ago. [RNS]

Compromise Bill on Airline Clergy Fares Agreed To By President and Congress

President Eisenhower signed into law the bill authorizing commercial airlines to grant reduced fares to the clergy on a "space available" basis. The new legislation permits airlines to offer lower rates on a stand-by basis where the clergymen will not be able to make reservations, but will have to wait at the airport to see if space is available at departure time. Earlier the bill had been accepted by both the U. S. Senate and House of Representatives.

The conference committee accepted the Senate view that reduced fares should be permitted on all airlines. The House had voted to let only non-subsidized lines carry clergymen at reduced fares.

In their report to the two chambers on the agreement reached, the conference committee said the test to be applied in determining availability of space "is whether space is available on the aircraft immediately prior to the time of takeoff."

"This test," the committee said, "eliminates any possibility of granting reduced fares to ministers which would interfere with the transportation of first class ticket-holders."

The committee agreed that this eliminated the necessity of the House provision restricting the granting of reduced fares to non-subsidized carriers.

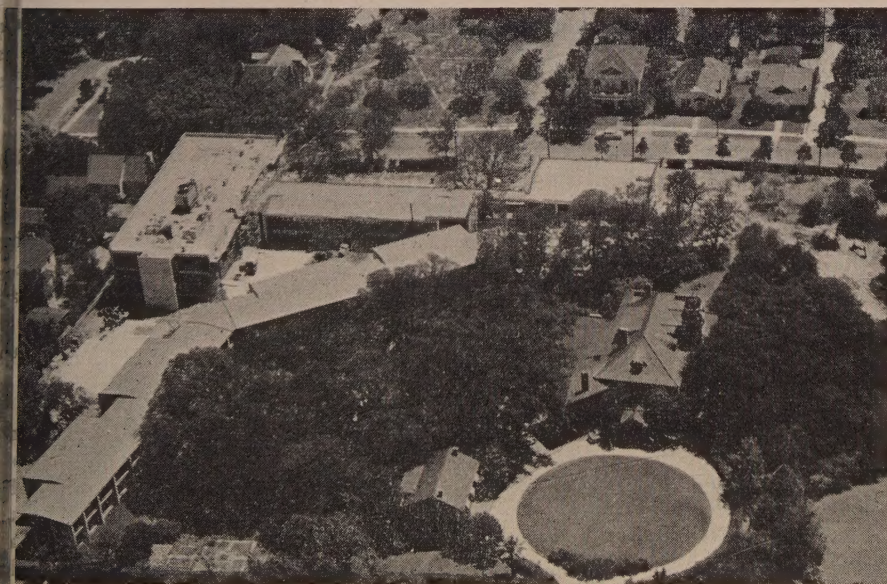
Air traffic experts pointed out that this provision means that clergymen will be able to fly on small, subsidized "local service" planes, which usually operate with many empty seats, without displacing full-rate passengers. Their patronage could increase the airlines' revenue.

Sen. Warren G. Magnuson (D-Wash.) initiated the Senate legislation. It was expected that extension of clergy fare privileges to subsidized overseas carriers would be of major benefit to missionary groups. But traffic experts point out that, except during the winter, all flights to northern Europe and Rome are booked weeks in advance, and that flights to most points in Africa, Asia, and South America are on a once or twice a week schedule, necessitating advance bookings in most cases.

"There may be some instances, particularly in the off-season when international carriers will be able to offer reduced fares to ministers and missionaries," a committee aide said, "but under the present situation it is doubtful if there will be much benefit."

The legislation does not require any airline to give clergy privileges. It is permissive only. However, most domestic carriers are said to be ready to cooperate.

Now that the legislation has been approved, representatives of the airlines will meet in Washington to confer with the Civil Aeronautics board on regulations for the new clergy fares. [RNS]



Walter Barnes Studio

AERIAL VIEW of Southwest Seminary campus shows dormitories (left) and administration buildings (top).

Fair Campaign Practices Group Wins Support of Both Parties

As Republicans and Democrats from coast to coast intensify their election drives this fall, their enthusiasm is being matched by a bi-partisan group with no political axe to grind, which is entering its second election campaign aiming only to encourage candidates of both parties to "keep it clean."

The group is The Fair Campaign Practices Committee, Inc., organized in 1954 as a non-profit, non-partisan, educational corporation devoted solely to elevating the ethical standards of political campaigns.

The influence of Churchmen in founding the group was substantial, and the Episcopal Church is particularly well represented. The Rt. Rev. Henry Knox Sherrill, presiding Bishop, helped establish the committee and is still a member. Chairman of the Fair Campaign Practices Committee is Charles P. Taft, Mayor of Cincinnati. Mr. Taft is widely known as an active Episcopal layman. Former president of the Federal Council of Churches, he is chairman of the Department of the Church and Economic Life of the National Council of Churches. Barry Bingham, Louisville Churchman and publisher of that city's *Times and Courier-Journal*, is also a member and original sponsor.

The committee operates by circulating copies of its Code of Fair Campaign Practices and seeking endorsement and support of this code from voters and candidates alike. The code is adopted from one originally created by a Senate Subcommittee on Privileges and Elections in 1951.

The "fair play" committee leans heavily on church groups for support and distribution of its code. In a number of areas local Councils of Churches have volunteered to help distribute it and urge candidates to sign.

This year the committee is only seeking signatures to its code from candidates for national office—would-be congressmen and senators. Eventually, it hopes to be active in state and local campaigns. However, some local church groups are obtaining copies of the code from the committee and are themselves calling on state and local candidates to sign and observe the code.

The committee does not try to enforce the code itself. Its members unanimously agree that the privilege and duty of enforcing clean campaigning techniques rests only with the voters. Occasionally the committee does receive complaints that the code has been violated. In these cases, the committee reviews each complaint to make certain that it is not obviously unfounded, and notifies the candidate accused of the violation that the complaint has been received. The candidate is invited to comment on the charge and is told where the complaint originated. He is also advised what disposition will be made of the complaint by

the Fair Campaign Practices Committee.

The committee, without taking any position on whether or not the complaint is justified, then forwards it to newspapers and radio and television station news editors in the area concerned, together with the offender's comments, if any. Thus the regular news media in the area where the complaint arose have the opportunity to exercise their responsibility to the public by investigating and reporting on the whole situation.

Although the organization got off to something of a late start in 1954, it was able to get rolling earlier for this year's campaign. Staff members have found that the 1954 operation laid valuable groundwork for '56.

The committee's code has been endorsed this year by the chairmen of both Republican and Democratic National Committees, and by the chairmen of both parties' Senate and House Campaign Committees. When Republican National Chairman Leonard W. Hall and his Democratic counterpart Paul M. Butler signed the code at a press conference last May, they broke out into an argument over just what constitutes fair campaign practices. Newspapers across the country gave front page attention to the squabble, and some supporters of the Fair Campaign Committee felt, for a time, that the argument had rendered a disservice to the committee's goal.

On reflection, the group agreed with the evaluation of its chairman, Charles P. Taft: "As long as politicians consider the code important enough to argue about, and want to use it to police each other, we're making progress."

Civil Liberties Union Objects To Question on Belief in God

Satisfaction that the 1960 U.S. census probably will not include certain questions about religion was expressed by the American Civil Liberties Union.

Patrick Murphy Malan, executive director, said his organization has been told by Robert W. Burgess, Census Bureau director, that questions about belief in God and attendance at church or synagogue "appear unsuited" to a census and would be "generally regarded as an improper use of the federal powers."

He said the Civil Liberties group sought the bureau's attitude after hearing reports that government officials were being asked to include such questions in the next census.

Mr. Malan said his organization objected to such questions as "Do you believe in God?" and "Do you regularly attend church or synagogue?" but would not object to "completely factual" statistical questions such as "Are you a member of a religious body, and, if so, which?"

The difference in wording, he said, involved a distinction between a question about behavior as opposed to an examination of religious belief.

Church of England Opposes Aid to Church School Bill

A government proposal to aid church schools in the federal district of Canberra, Australia, was strongly opposed by the Church of England in Australia and Tasmania. The announcement was made by Dr. Howard W. Mowll, Anglican Archbishop of Sydney and Primate of Australia.

Dr. Mowll stated that he thought it "only fair to warn the government that Anglicans, and Protestants generally, feel so strongly in this matter that there may be serious political repercussions if the proposal is persisted in." The announcement is expected to strongly influence political thinking, since Australians are about 42% Anglican.

"Notwithstanding the inclusion of Anglican schools among the proposed beneficiaries," Archbishop Mowll said, "the proposal is not acceptable to Church people generally, however much some members may favor receiving such help."

"In the Church of England there is, of course, no regimentation of the attitude of individuals on the subject, but the vast majority of Anglicans are strongly opposed to State aid to denominational schools. They view with the gravest concern this departure from the practice of at least three-quarters of a century."

In an apparent reference to the fact that the children in Roman Catholic parochial schools at Canberra outnumber those in private schools of all other denominations in the federal district, the Primate said that Anglicans "feel the government would not be justified in subsidizing teaching that tends to divide the community."

Bishop Wynn of Ely Dies

The Bishop of Ely (England), the Rev. Harold Edward Wynn, D.D., died August 12th, according to Associated Press. He had been Bishop of Ely since 1941. He visited America in 1950 as English lecturer at Berkeley Divinity School, New Haven, Conn.

Mission, Synagogue Join to Share Home

The congregation increased from 10 to Sunday it became obvious that the mission was badly in need of a place in which to hold regular services. The group had been meeting in a studio which was now much too small. But how could this small group ever raise enough money on their own to build a suitable place?

A rather common problem was solved in a unique way when the Holy Episcopal Mission of Dade Heights, and the Dade Heights Jewish Community Center decided to construct a place of worship to be used by both congregations. The Rev. James W. Rice, vicar of the mission, called the project "a new brotherhood."

The mission and the Jewish organization have taken an option on a four-acre piece of land in Miami. According to the plan an Episcopal chapel and a synagogue will be built facing each other with a wall between. They will be under the same roof. A community hall for use by both congregations will be built at the

rear of the places of worship.

Fr. Rice has been made trustee of a corporation that is being formed. The congregation will sell non-voting stock in the corporation to raise funds. A joint meeting was held August 12th at the Church of the Resurrection as the program's kickoff. Fr. Rice said that the Rt. Rev. Henry I. Lottitt, Bishop of the diocese of South Florida, has approved the corporation.

When Harold Samuels, building chairman of the Jewish center, heard of the mission's search for a church and their financial problems, he suggested to Fr. Rice that the congregation pool their resources and obtain a common site. Agreeing to this, Fr. Rice added the thought that buildings be shared as well as land. The Jewish group is now meeting in an elementary school. Each congregation expects to have about 350 members. Mr. Samuels termed the agreement "a very practical solution."

Three Applications Accepted For World Council Membership

The applications of three Church bodies for membership in the World Council of Churches were accepted by the Central Committee of the World Council at its meeting in Galyatatoe, Hungary. The Churches applying for membership were the Baptist Church of Hungary, the Anglican Church of the Province of Central Africa, and the German Evangelical La Plata Synod of Argentina.

Notice of the committee's approval will be sent to the World Council's 163 member churches in 47 countries and if no serious objections are raised within three months the three Churches will be accepted as members.

Organized in 1899, the La Plata Synod is a church body of about 70,000 members, who stem from the old Prussian Union in Germany. More than half its members are located in Buenos Aires.

Bishop Hughes of Matabeleland Plans Tour of U.S. Churches

Bishop Hughes, whose tour has been arranged by the American Church Union will be the guest speaker at the annual ACU Council banquet in New York City. While touring the country he will speak on *The African and His Educational Needs, The African and Industrial Development in the Central African Federation, The African and Health, The African and Communist Infiltration, The Federation of Central Africa in Relation to Africa as a Whole, and The Church's Part in Relation to African Aspirations.*

Included in his tour will be speaking engagements at St. Bartholomew's Church, Trinity Church, General Theological Seminary, and the Cathedral of St. John the Divine, New York City; Philadelphia Divinity School; and Berkeley Divinity School.

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Alaskan Young People Travel Great Distances To Attend Week-Long Church Camp at Sitka

To travel distances up to 1,000 miles over land so wild that most of it is inaccessible by car, just to attend camp, is almost unheard of in the United States. But that is exactly what over 30 young people living in the missionary district of Alaska have done for two years in a row. There for one week, they worship, study, work, and play together.

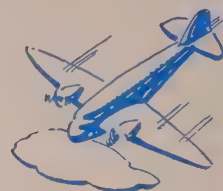
The camp, which is sponsored by the Southeast convocation of the district of Alaska, was held this June in the town of Sitka on the campus of Sheldon Jackson School. The town of Sitka is located on an island. There are no scheduled passenger vessels operating there and

roads are at a premium and are usually limited to towns and airports. This means that everyone attending the conference had to come by air. Guest Director of the camp this year was the Rev. Norman H. V. Elliott, district missionary.

The daily routine of the camp includes breakfast, chapel, classes, dinner, church hour, recreation and trips, supper, vesper, evening program, canteen, compline, and lights out. Qualified priests and instructors offered courses on Church music, and marriage, the creed — its meaning, application, the Holy Scriptures, and the power to witness.

One of the highlights of the conference was the trip to Mt. Edgecumbe Memorial Center, the largest center in Alaska, operated for the native people by the U. S. Public Health Service. Campers visited the orthopedic wards, taking the Inuit and Eskimo children balloons.

Two corporate communion services were held in St. Peter's during the camp. The service of Morning Prayer on Sunday was conducted by the boys of the camp.



Study Groups Plan Report For Conference on Unity

Intensive study is being carried on by 16 study groups located in major urban areas in preparation for the North American conference on "The Nature of the Unity We Seek" sponsored by the World Council of Churches, the National Council of Churches, and the Canadian Council of Churches. The conference will be held September 3 to 10, 1957, at Oberlin College, Oberlin, Ohio.

The study groups are searching for the answer to such questions as these:

- ✓ What is the nature and extent of the unity which we now have?
- ✓ What is the character and range of diversity which is both compatible with this unity and encouraged by it?
- ✓ How and why have we, as American Churches, distorted and obscured both the unity and the diversity which Christ wills for His Church?

The study groups will report on their findings at the conference. Attending the conference will be 400 representatives of Churches which are members of the sponsoring bodies and theological professors, teachers, church administrators, laymen, and laywomen. Chairman on the committee on arrangements for the study conference is the Rt. Rev. Angus Dun, Bishop of Washington.

Short Session on Group Life

A shortened form of the Group Life Laboratory was held as an experiment at Windham House, New York City, recently. The three-day session for women workers contained the basic elements of a regular two-week Group Life Laboratory, such as Integrative Groups, Diagnostic Groups, Skill Groups, and corporate worship. The Rev. Alfred Persons and the Rev. William Coulter, leaders of the experiment, consider it a pilot study. They see possibilities of its use in future conferences, camps, and other short-term training sessions.

the girls and staff members made up a choir.

Evening programs consisted of singing and folk dancing, the film *Heartbeat in Haiti*, color slides on the work of the Sisters of Holy Nativity, a student-faculty stunt night held outdoors on the sports line, games, and a picnic. After recreation included softball, swimming, hiking, and basketball. Another special trip was the guided tour of St. Michael's Russian Orthodox Cathedral in Sitka.

The final evening was devoted to a quiet and campers' evaluation discussion of the week's activities. A problem yet to be ironed out is that of providing a way to meet the high cost of air transportation, in order to make the experience at a Church camp available to all young people.

SCHOOLS

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Rev. D. C. Loving, Headmaster

BOX L

ST. GEORGE, VIRGINIA

PEOPLE and places

We congratulate

CHURCH OF THE REDEEMER, MERRITT N. Y., the Rev. **WILLIAM C. GODFREY**, which celebrated its 75th anniversary with dedication of a new parish hall. Bishop Deane of Long Island officiated at the dedication. The new hall replaces one which was destroyed by fire in 1953.

SAUEL CHURCH, ORLANDO, Fla., which begun work on its new \$27,000 parish house. Building will be known as the "Dean Johnson Memorial Parish" after the late Dean Melville Johnson, who started the mission.

ST. ANDREW'S CHURCH, IMMANUEL, N. J., and the **CATHEDRAL CHURCH OF ST. JOHN, WILMINGTON, Del.**, on the success of churches' combined Garden Day. Over 100 persons visited 28 gardens during the day. Over \$6,800 was raised at the event. Proceeds were donated to St. Matthew's community center and Michael's day nursery.

ST. ANDREW'S CHURCH, FORT PIERCE, Fla., which has raised \$108,093 toward a new parish offices, choir rooms, and cloister garden. Rev. **ALBERT C. MORRIS** is rector.

ST. THOMAS' CHURCH, RODEO, Calif., the

Rev. **LESTER KINSOLVING**, vicar, on the completion and dedication of its new \$40,000 church, which has a seating capacity of 300. In less than three years the congregation has increased itself more than 450%. St. Thomas' is the first mission in the history of the diocese of California to found a new mission, St. Philip's, El Sobrante, before it had either a priest or a building.

ST. JOHN'S CHURCH, DALLAS, Tex., the Rev. **THEODORE H. McCREA**, rector, on the 10th anniversary of its parish. An outdoor sunrise service of Holy Communion was held on a hill above White Rock Lake as part of the celebration.

ST. JOHN'S CHURCH, JOHNS ISLAND, S. C., on the completion of a new church, on the identical site of the Colonial Church, built over 200 years ago. The new \$55,680 building will seat 230 people. Funds for the steeple of the church were given by Bishop Thomas, retired Bishop of the diocese of South Carolina, as a memorial to his wife. The Rev. Edward B. Guerry is rector of the church.

CHURCH OF THE HEAVENLY REST, ABILENE, Tex., on the completion of its new church building. A special service was held for the setting of the last stone in the structure and the placing of the cross. The cross was blessed by the Rev. Willis P. Gerhart, rector of the church. The new building is patterned after Gothic architecture.

The Rev. **ROBERT J. PLUMB**, executive secretary of the Armed Forces Division of National Council, who was one of 27 chaplains honored by Gen. Nathan F. Twining for service rendered to the United States Air Force. A testimonial of Service was presented to the chaplains at a luncheon held at Mitchell Air Force Base, Long Island, N. Y.

The Rev. **GEORGE E. RATH**, rector of **ALL SAINTS CHURCH, MILLINGTON, N. J.**, who aided in the emergency delivery of a 6-pound 8-ounce baby boy, as a member of the Millington First Aid Squad. The mother, Mrs. Fran Bradley, was unable to get to the hospital where her doctor was waiting, in time for the birth. The work of the First Aid Squad was acclaimed by Dr. Ralph Hatcher, who arrived shortly after the baby was born.

BISHOP LOUITTIT OF THE DIOCESE OF SOUTH FLORIDA, who recently received an Air Force testimonial of service for outstanding service performed while on an inspection tour of Air Force installations in the Far East. The award was presented by Col. Marcus O. Owens, Jr., Orlando Air Force Base commander.

BISHOP A. ERVINE SWIFT, missionary Bishop of **PUERTO RICO**, who recently celebrated the 18th anniversary of his ordination to the priesthood and the fifth anniversary of his enthronement as bishop. On the anniversary Bishop Swift was the celebrant at a Spanish Mass at the Cathedral of St. John's, San Juan.

Cathedral Films producer, **JAMES K. FRIEDRICH**, who received recognition as a "Pioneer in the field of communication" at the annual graduation exercises of Virginia Theological Seminary. The honorary degree of Doctor of Divinity was bestowed on Dr. Friedrich, describing him as "a missionary with the zeal, determination, and ingenuity of the best of all ages."

Degrees Conferred

BISHOPS DONEGAN OF NEW YORK AND STURTEVANT OF FOND DU LAC, who received the honorary degree of doctor of canon law, and the Rev. **WARREN R. WARD**, rector of St. Ste-

CLASSIFIED

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AGENTS WANTED

SPARE-TIME Greeting Card and Gift Shop home. Show friends samples of our new 1956 cards and All-Occasion Greeting Cards and Take their orders and earn to 100% profit. Experience necessary. Costs nothing to try. Today for samples on approval. Regal Greeting Card Co., Dept. 53, Ferndale, Mich.

BOOKS FOR SALE

NEW, USED AND NEW, at far less than A. prices. Liturgy, Dogmatics, Commentary, Church History, Patrology, Lives of Saints, etc. Lists Free. Ian Michell, 29 Lower Street, Ipswich, England.

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FOR SALE

RETIRED PRIEST soon to retire, sterling silver private communion set, containing paten, chalice, bread spoon, and crystal cruet, with case. In very good condition. Price \$50.00. Reply Box M-369, The Living Church, Milwaukee 2, Wis.

LIBRARIES

MARGARET PEABODY Free Lending Library church literature by mail. Convent of the Holy Spirit, Fond du Lac, Wis.

LINENS AND VESTMENTS

IRISH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns. Class Pall Foundations. Free Samples. Mary O'Connell Co., Box 325-L, Marblehead, Mass.

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IRISH LINENS, Surplices, Transfer Patterns. by the yard. Martha B. Young, 2229 Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

NEED WOMAN between 45 and 55 years of age as housekeeper and assistant to superintendent of a Church Home for Women. Room and board plus good salary. Reply Box U-368, The Living Church, Milwaukee 2, Wis.

GOVERNESS-COMPANION — Father of 3-year-old son, whose beloved wife was lost in Grand Canyon airplane crash June 30, is seeking governess-companion type woman to live in modern family home; care for son. Prefer woman with college education (minimum 2 years) and sorority and social background; skilled in child care and guidance; should be around 35-45 and active in Anglican faith. Woman I am seeking probably widow or divorcee and she may even have own youngster. Congenial Christian neighbors, private air conditioned rooms, bath; private shopping car in addition to salary in proportion to ability. Light housekeeping, cooking duties. Father, 39, and vice-president of local advertising agency. Send complete resume of personal background, references and recent photograph. My reference is Fr. Laurance Spencer, St. Michael's Episcopal Church, 67th & Nall, Mission, Kansas. Write Fred V. Klemp, Jr., 7328 Cherokee Drive, Kansas City 13, Missouri.

PERSONNEL WANTED — Promotion Director for small Church School in the far south. Must be a person with definite training and ability and real interest in Christian education. Address: The Rector, All Saints' Episcopal Junior College, Vicksburg, Mississippi.

HOUSEPARENTS, couple or single, male or female, for Wilmer Hall Children's Institution. Apply: Rev. William S. Mann, 3331 Old Shell Road, Spring Hill, Alabama.

POSITIONS WANTED

PRIEST, 41 married, seeks Rectorship in eastern U. S. Experience: Business, Army, Parochial. Standard education. Prayer Book Churchman. Reply Box G-360, The Living Church, Milwaukee 2, Wis.

EXPERIENCED Organist-Choirmaster, two degrees, A.A.G.O., recitalist, teacher. Skilled choral director, boy choir specialist. Published, prize-winning composer. Professional calibre singer and voice teacher. Reply Box H-361, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, M. Mus., F. A. G. O., Ch.M., full-time in large city parish. Liturgical Service experience since 1940. References and particulars furnished. Now available. Reply Box W-363, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, Churchman, English training and diplomas, many years experience Episcopal parishes, all types choirs, available immediately for full-time position demanding high musical standards. Reply Box A-366, The Living Church, Milwaukee 2, Wis.

PRIEST, age 50, married, excellent physical and mental health, seeks Institutional Chaplaincy. Experienced. Best references. Reply Box S-367, The Living Church, Milwaukee 2, Wis.

RETREATS

RETREATS AT HOLY CROSS, West Park, N. Y. For Priests: September 10-14. For Seminarians: September 17-21. Retreats begin Monday 6 P.M. and close Friday after breakfast. Apply Guestmaster, O.H.C.

RETREAT FOR PRIESTS. September 10th-14th. St. Andrew's School, St. Andrews, Tenn.

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

phen's Church, Providence, R. I., and the Rev. WESTON H. GILLET, rector of the Church of the Advent of Christ the King, San Francisco, who received the degree of doctor of divinity, from Nashotah House.

The Rev. GUY H. Madara, rector of All Saints' Church, Bergenfield, N. J., who received the honorary degree of doctor of divinity from the Philadelphia Divinity School.

Marriages

Lieut. WALTER R. FRITZ, who was married on July 14th to Miss SUZANNE BRUNSTROM, of Winter Park, Fla. The young couple will reside in Petaluma, Calif., where Lieut. Fritz is stationed with the Army at Two-Rock Ranch Station. He is the son of the Rev. Charles E. Fritz and Mrs. Fritz, of Santa Barbara, Calif.

Births

The Rev. WENDELL B. TAMBURRO and Mrs. Tamburro, of Calvary Church, Brooklyn, and St. Lydia's, East New York, on the birth of a son, Paul Rene, on January 20th.

Deaths

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Percy Lowry Donaghay, rector emeritus of St. Anne's Church, Middletown, Del., died August 3d at his home in Middletown. He was 81 years old.

Mr. Donaghay, who retired as rector of St. Anne's Church in 1943, had served that church for 35 years. He was ordained in 1900 and served as rector of the Church of Our Saviour, Dubois, Pa., from 1901 to 1905. He then became rector of St. Mary's Church, Charleroi, Pa., where he served until 1908. In 1908 Mr. Donaghay became rector of St. Anne's. He was deputy to four General Conventions and had served as a member of the diocesan executive council. Mr. Donaghay and the late Rev. Thomas G. Hill were the co-founders of the Peninsula Summer Conference school. He is survived by three children, Percy, Edwin, and Mrs. Charlotte Armstrong; one sister, Mrs. Bessie Watt; and four grandchildren.

The Rev. Elvage A. McIntosh, retired priest of the diocese of Olympia, died

July 31st in a Portland, Ore., hospital at the age of 80.

Mr. McIntosh was ordained priest in 1930 and moved to Alaska where he served as vicar in charge of St. Mark's Church, Nenana; vicar of St. Matthew's Church, Fairbanks; and vicar of St. Timothy's Church, Tanacross. In 1945 he returned to the United States and served as vicar of St. John's Church, Tacoma, Wash. until 1947. From 1947 until his retirement in 1949 he served as priest-in-charge of Calvary Church, Roslyn; Holy Nativity Church, Cle Elum; and Community Church, Easton, Wash. While in Alaska Mr. McIntosh built the Hudson Stuck Memorial Hospital in Fort Yukon. He is survived by his wife, Veta; one daughter, Mrs. Frank Marson; one sister, Mrs. J. B. Walker; one brother, Marvin; and five grandchildren. Funeral services were held at St. David's Church, Portland, with Bishop Dagwell of Oregon officiating.

The Rev. Arthur Newton Peaslee, retired head of the mathematics department at St. George's School, Newport, R. I., died August 9th at a nursing home in Newport. He was 89 years old.

Mr. Peaslee was ordained priest in 1897 and became rector of the Church of St. John the Evangelist, Haverhill, Mass. He also served as assistant at Christ Church, Cambridge; vicar of St. Columba's Chapel, Middletown, R. I.; and rector of Grace Church, Manchester, N. H. He became the head of St. George's mathematics department in 1902 and remained there until his retirement in 1927.

The Rev. Cecil A. S. Steen, rector of Christ Church, Ballston Spa, N. Y., died suddenly on August 1st. He was 56 years old.

Born in Ontario, Canada, Mr. Steen received his theological degree at Trinity College in Toronto. Before going to Ballston Spa, he had been rector of St. Mark's Church, Malone, N. Y.; rector of Grace Church, Trenton, N. J.; and had served at churches in Ottawa, Canada. He is survived by his wife, Dorothy Newman Steen; one son, William; two daughters, Andrea and Dorothy; his mother, Mrs. Albert Steen; four sisters; and a brother.

Mrs. Andrew Tate Allen, 70, an active member of Trinity Church, Coatesville, Pa., died July 29th at West Chester, Pa.

Mrs. Allen, who lived in Coatesville most of her life, is the mother of Robert Tate Allen,

church editor of the Washington Daily News, editor of the Washington Report Newsletter, is survived by three sons, Robert, Donald, William; several brothers and sisters; and grandchildren.

Mrs. Katherine Willcox Highley August 1st in Brooks Hospital, Dumfries, N. Y., at the age of 44.

Mrs. Highley, the daughter of the late Reginald Norton Willcox, was born in Hillsdale, N. C. She was the wife of Sigmund Highley. Besides her husband, Mrs. Highley survived by one son, Nelson Gray Highley.

Mrs. Mary Duell Kean, mother of Rev. Charles Duell Kean, rector of the Church of the Epiphany, Washington, D. C., died July 31st at her home in Washington. She was 71 years old.

Mrs. Kean was the daughter of the late C. H. Duell, Commissioner of Patents under President William McKinley. She was a member of the National Society of Colonial Dames. She is survived by two sons, Charles and John and daughters, Mrs. Charles F. W. Cooper and Kerriett Kelsey.

ACU CYCLE OF PRAYER

August

27. St. Andrew's, Beacon, N. Y.
28. St. Augustine's, New York City, Oratory of St. Mary and St. Michael, Cambridge, Mass.
29. Mount Calvary, Baltimore.
30. St. Andrew's, Edwardsville, Ill.
31. St. Boniface, Chilton, Wis.

September

1. St. Giles', Northbrook, Ill.

The Living Church Development Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income returns.

Previously acknowledged \$98,400

Receipts August 7th through August 13th \$9,400



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for stranger visitors to make these churches their own when visiting in the area.

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower Rev. Robert Q. Kennaugh, r
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

LOS ANGELES, CALIF. (Cont'd.)

ST. MARY OF THE ANGELS 4510 Finley Ave. Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30; Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30; C Sat 4:30 & 7:30

WASHINGTON, D. C.

ST. PAUL'S 2430 K St. NW
Sun Masses: 8, 9:30, 11:15, Sol Ev & G Mass daily 7; also Tues 9:30; Thurs, Sat 12 Noon; C Sat 5-6:30

Continued on page 15

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower Rev. Robert Q. Kennaugh, r
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

GRACE CATHEDRAL Nob Hill
Sun HC 8, 12:15, MP 11 (1S HC), Cho Ev 4; Daily HC 8 (Wed & HD 10:30, Thurs 7)

DENVER, COLO.

ST. MARY'S 2290 S. Clayton
Rev. G. Lehman, Rev. J. Mote, Rev. R. Stub
Sun Masses: 7:30, 9, 11:15; Daily: As anno; C Sat 7:45

KEY—Light face type denotes AM, black PM; add, address; anno, announced; app, appointment; B Benediction; C, Confession; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Stations; V Vespers; v, vicar; YPF, Y. People's Fellowship.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rate.



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the city.

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hancel, r; Rev. R. A. Beeland, c
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30 ex Fri 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Canon James Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues, Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11:30; Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs 10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
"In the heart of the beautiful Ramapo Mts."
Sun Masses 8, 9:45, MP & Ser 11; HD 9:30; C by appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdys: MP 7:45; HC 8 (6 & 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 11 Morning Service & Ser; Weekday HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10. Organ Recitals Fri 12:10. Church open daily for prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed & HD 9:30; Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10 C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC, Thurs 11, HD 12:10

NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8 ex Thurs at 8, 10, EP 5:30

UTICA, N. Y.

GRACE Genesee at Elizabeth Street
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 9:15, & 11 (MP 2, 4, 5 S); Daily Lit 12; HC Wed 7, Fri 7:30 & HD

HAVELOCK, N. C.

ST. CHRISTOPHER'S ("Serving the Marines")
Rev. A. E. Livesay
Sun 8 HC, 9:15 MP

MOREHEAD CITY, N. C.

ST. ANDREW'S on U.S. Highway 70
Rev. E. Guthrie Brown, r
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD HC 11

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 11, EP 3:00 Mon, Wed, Fri 7; Tues, Thurs 7:45; Sat 9:30; Daily 12, 5:30; C Sat 12-1

KNOXVILLE, TENN.

ST. JOHN'S W. Cumberland at Walnut
Sun HC 7:30, MP 10 (HC 1 S); Wed & HD 10; Open daily.

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, D.D.
Sun 8, 11; Wed 7:30, 10

FOND DU LAC, WIS.

CATHEDRAL CHURCH OF ST. PAUL
Sun 7:15 MP, 7:30 HC, 10:30 HC; Weekdays (ex Mon) 7, 7:15, 5; Wed 9

Continued from page 14

DONUT GROVE, FLA.

STEPHEN'S 2750 McFarlane Road
Sun 8, 10, and Daily, C Sat 5-6, 7-8

LAUDERDALE, FLA.

SAINTS' 335 Tarpon Drive
Sun 8, 9, 11 & 7; Daily 7:30 & 5:30; Thurs 9; C Fri & Sat 4:30-5:30

MILWAUKEE, WIS.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 8, 9, 11; Daily 7:30, 5:45; Thurs & 9; C Sat 7

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
N & Wabash (nearest Loop)
Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 & 3:30 HC, also Wed 10; Thurs 6:30; (Mon & Fri) Int 12:10, 5:15 EP

SANTO DOMINGO'S 6720 Stewart Avenue
Rev. Clifford A. Buck
Sun 8, 10:30; Tues through Sat 8

CHICAGO, ILL.

ST. LUKE'S Hinman & Lee Street
Sun 7:30, 9, 11; Weekdays: Eu 7, daily; Also 8:15 & 10; Also Fri (Requiem) 7:30; MP daily 8 1st Fri HH & B 8:15; C Sat 4:30-5:30, 12:30 & by appt

BALTIMORE, MD.

MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff, c
Sun 8, 9:30, 11 & Daily

BOSTON, MASS.

SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 8, 9 (Sung) 11 MP, HC & Ser; Daily 7, 8 5-6, EP 6

SPRINGFIELD, MASS.

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